l: Karsten--226 (1916-18) 1935 Jivaro
116, 846, 553 (1928-29)

"When the delivery has taken place without complications and the woman is recovering, she is taken into the house where she remains in complete inactivity without going out. On the third day after the birth the oldest man or woman in the family gives the child a name which has before been borne by some member of the same family and which generally is the name of an animal, bird, or plant, animal and bird names being most common for men, plant names most common for women. Animals and plants are believed to be animated by human souls (wakáni) some of which are of the male, some of the female sex, and male and female human children are named accordingly."

1: Karsten--226-227 (1916-18) 1935 Jivaro
116, 553, 828, 852 (1928-29)

"On the occasion of naming the child its hair, which at birth is almost fair, is dyed with a solution prepared of the fruit genipa (Genipa americana), called sua by the Jibaros, and the root of a plant called piripiri, so that the hair becomes completely black. The genipa fruit yields the black dye with which the Indians paint their body on certain ceremonial occasions and, mixed with the solution prepared of the piripiri root, it is [227] supposed to strengthen the hair. In the case of a newborn child it is believed, in general, to strengthen its constitution and to protect it against evil influences."

1: Karsten--227 (1916-18) 1935 Jivaro
116, 553, 304, 852 (1928-29)

"On the same occasion [JKM: when the child is named] the old man or woman pierces the ear-lobes of the child with a thorn and a small stick is inserted into the hole so as to prevent the wound from closing. Later the holes are more and more extended for the insertion of the ear-tubes when the boy or girl is received among the full-grown persons. Female children have also the nether lip perforated, but this operation is not done until the girl is 6 to 8 years old."

1: Karsten--227 [2] (1916-18) 1935 Jivaro-1
116, 846, 553 (1928-29)

"The Jibaro tribes of the Pastaza (the Achuares) have the following custom at the birth of the first son, called iweri. The woman, as usual, is taken out from the house to be delivered in the manioc plantation, where she remains for three days. On the fourth day she returns to the house and the newborn child is also taken there, not through the door, however, but through a hole made especially for this purpose above in the roof of the house. The father himself hands his firstborn son through this hole, the child being received inside the house by the grandfather, or the oldest member of the family. The old man, holding the little one in his arms, puts himself at the head of the male members of the family assembled there, and all start to walk round in the house chanting, beating drums, and playing on flutes. Then the old man gives the child a name borne before by some important member of the family. When the mother goes for the first time to the manioc plantation to fetch the manioc, carrying her babe on her back, she is followed there by all the men, who carry lances and other weapons. This is done with a view to protecting the newborn child and the mother against the demons (iguánchi) and evil sorcerers who might harm them on the way. This only takes place the first

time they leave the house, which is regarded as a critical moment, especially for the child. (1)"

"1. Among the Kandoashis, a tribe on the nether Pastaza closely related to the Jibaros, the woman, after having been delivered in the plantain or manioc plantation, is immediately taken back to the house. Here three large clay pots, containing warm water, are held ready at the fire. The woman sits down and washes her whole body with the water in these clay pots. She remains sitting at the fireplace without doing work for three days. After the lapse of the three days she can go to the plantations and she also begins to look after her husband who is passing his time under the mosquito-net in complete inactivity, only chanting a special incantation on behalf of his newborn child and fasting strictly. This mode of life is continued by him for a whole month. A real 'couvade' thus exists among the Kandoashis."

34:Harner E-4, 5 (1956-1969)1973 SD9 Jivaro SD9

crossbar, and the mother squats on it with her arms hanging over the bar. Two persons assist her, ideally her husband and her mother. One holds her arms down over the crossbar and the other gets behind her and helps to work the baby down and out to fall on the banana leaf. If it is raining, the birth takes place in the house, but the garden is otherwise preferred by the mother for privacy, because she is "embarrassed."

No couvade is observed by the new father. Rather, he can go forth daily to hunt game and, if he has no other wife, he takes on the responsibility of fetching water, digging up the manioc in the garden, washing it in the stream, and carrying it into the house. There it is cooked by his recuperating wife, who is not supposed to undertake other household or garden tasks for about two weeks. If she should fail to rest adequately for such a period, it is believed that she will be bedridden for a long time, due to becoming sick from "handling cold water," such as when washing the manioc. In order to protect the health of the baby, both parents observe certain dietary restrictions, such as avoiding eating any birds that forage close to the ground, or consuming the entrails of any animal. It is also believed that if either parent engages in extramarital sexual relations during the child's infancy, the infant will die, vomiting.

When the baby is a few days old, it is given a mild hallucinogenic drug, *tsentsemă* (botanically unidentified). The uncooked leaf of this plant, which can be used by persons of all ages, is masticated and fed to the infant, whether male or female. The purpose of the administration of this hallucinogen is to help the baby possibly to see *arutam* (see pp. 135–43), and thus get supernatural power to help its survival. If the baby becomes sick, the drug may be given again.

The child is given a name within a few days after being

34:Harner E-4, 5 (1956-1969)1973 SD9 Jivaro SD9

553 born. In some families, the father names both sons and daughters; but in others, the father may give the boys their names and the mother may bestow the names on the girls. If the father's father or the mother's mother are still alive, they may be asked to name the child of their own sex. In any [577] event, ideally the child should be named for a deceased relative of the parental or grandparental generation on either side of the family who, if male, was respected for killing and working hard and, if female, respected for working hard. [551] The names are often those of animals, especially birds, while many others have no meaning other than as names. Within a 304 few days of naming, both the male and female infants have their ears pierced.

847 Infanticide is regularly practiced only in the case of deformed children. It is accomplished by crushing the infant with a foot. Sometimes unmarried girls kill their "illegitimate" babies immediately upon birth if they have no expectation of marrying the father. Infanticide of undeformed babies [845] by married women seems to be unheard of. Birth of twins is never a reason for infanticide.

846 After the first two weeks or so, the new mother returns to the garden. The work there is arduous, involving much squatting and stooping in connection with harvesting manioc 854 and, especially, weeding. As a result, she normally leaves the infant at home in a small hammock by her bed. Since the garden work takes many hours of her day, the baby often becomes hungry and cries a great deal without getting attention. [857] If there is a daughter approximately four years of age or more in the household, the baby's mother will ask her to tend it. When the infant cries considerably, the baby-tender will pick 854 it up and sing to it. Not surprisingly, the typical lullaby 533 among the Jívaro is not sung by the mother, but by a female 539